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266 172 in the luncheon-basket, and, sitting down on a rock, asked to be told the story of the cave. "That," my attendants replied, "is Ko Tori." He was, they said, the last man on the island who had eaten human flesh. In this hiding-place he had enjoyed his meals, and no one had ever been able to track him. There had formerly been a cooking-place, but it was now hidden by a fall of stones. He had died as a very old man at the other end of the island, apparently in the odour of sanctity; to judge by the toothless jaw if he had not deserted his sins they must long ago have deserted him. His last desire was to be buried in the place with which he had such pleasant connections, and in dutiful regard to his wishes, or because it was feared that his ghost might otherwise make itself unpleasant, some of the young men bore the corpse on stretchers along the south coast and up to the top of the mountain, depositing it here. The next thing was to get at some sort of date; chronology is naturally of a vague order, and the most effective method is, if possible, to connect events with the generation in which they happened. "Did your grandfather know him," was asked, "or your father?" The answer was unexpected. "Porotu," they said, pointing to one of the old men, "helped to carry him," and silence fell on the group. My heart sank; I had then undone this last pious work and committed sacrilege. To my great relief, however, strange sounds soon made it clear that the humorous side had appealed to the escort; they were suffocating with mirth. "And now," they said, gasping between sobs of laughter, "Ko Tori goes in a basket to England." As I write, Ko Tori resides at the Royal College of Surgeons, and has done his bit towards elucidating the mystery of Easter Island.

834 581 595 611 764 Sexual morality, as known to us, was not a strong point in life on the island, but marriage was distinctly recognised, and the absolute loose liver was a person apart. Polygamy was usual, but many seem to have had only one wife. The children belonged to the father's clan, and are often distinguished by his name being given after their own. At the same time the clan of the mother was not ignored, and a man would sometimes fight for his maternal side. If a man had sons by more than one wife, after his death each claimed the body of his father to lie on the ahu of his mother's clan, and the corpse might thus be carried to several in turn, finally returning to its own destination.